THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"Glory to God in the highest, and on earth peace, good will towards men." St. Luke, 2. 14.

"How beautiful are the feet of him that publisheth salvation!" Isa. 52. 7.

VOL. I. SATURDAY, JULY 26, 1823. NO 18.

MINUTES AND CIRCULAR OF THE WESTERN ASSOCIATION OF UNIVERSALISTS, IN THE STATE OF NEW-YORK, FOR 1823.

The Ministers, Messengers and Delegates constituting the Western Association of Universalists, assembled in the school-house at Fly-Creek town of Otsego, according to adjournment the past year, on Wednesday morning, June 4, 1823; and opened the council with solemn prayer by brother WM. UNDERWOOD.

Organization of the Council.

1. Appointed brother NATHANIEL STACY, *Moderator*, and brothers STEPHEN R. SMITH and PITT MORSE, *Clerks*.

2. The credentials of the delegates, and letters from the churches and societies were read; which gave us the pleasing intelligence, that, notwithstanding all opposition, believers generally stand firm in the "faith once delivered to the saints," and many have been added to their numbers the year past.

3. Received requests from societies recently formed in the village of Little Falls, and Salisbury, Herkimer county, and Onondaga, Onondaga county; and Walton, Delaware county, to be received into fellowship with this association.

Voted to grant said requests.

4. Appointed Brs. N. Stacy, S. Jones, and E. Ferris, a committee to take into consideration, the propriety of granting letters of fellowship, or ordination on request made during this session, and report their proceedings thereon forthwith.

5. Order of public service on Wednesday.

Morning Excercises.

Brother S. R. Smith, Introductory prayer.
J. S. Flagler, Sermon, text, Exodus xx. 7
N. Stacy, concluding prayer.

Afternoon Exercises.

Brother H. Roberts, Introductory prayer.
I. Whitnell 1st sermon, Isa. lxvi. 18.
P. Morse, 2d sermon Gen. iii. 24.
G. B. Lisher, concluding prayer.

6. After public worship, the council resumed business, and after attending for a season to the incumbent duties of the association, adjourned to meet on Thursday morning 7 o'clock.

Prayer by Br. Green.

Thursday morning, convened agreeably to adjournment, and opened council with prayer by Br. S. A. Skeele.

7. The committee, appointed to consider all applications for fellowship, and ordination, reported in favor of giving letters of fellowship to Brs. Benjamin Hickox and Ezra S. Goodwin, as preachers of the everlasting Gospel: and conferring ordination on Brs. Amos Reed, Arthur Field and Henry Roberts.

The association accepted the report, and proceeded to give letters, and ordination accordingly.

8. Received requests from a number of societies for the organization of branch associations in the following places, viz. One in Cayuga county and its vicinity, to be called the "*Cayuga Association*," and one in Jefferson county and its vicinity, to be called the "*Black River Association*," and one in Chenango county, and its vicinity to be called the "" *Chenango Association*."

Resolved, That it is proper to organize such associations; and consequently proceeded to appoint visiting committees, as follows.

Brs. Stacy, Ackley, and Potter to attend the Chenango association on the first Wednesday and Thursday in September next, at Oxford. S. R. Smith, Miles and Jones to attend the Cayuga association on the second Thursday and Friday in Sept. next. Brothers S. R. Smith, Jones and Lisher to attend the Black River Association on the second Wednesday and Thurday in October next.

9. Voted, that brothers Stacy, Skeele Whitnell and Ackley be a committee to attend the Genesee Association on the 4th Wednesday and Thursday in Sept. next, at Pittsford, Monroe county.

10. Order of public service on Thursday.

Morning Exercises.

Brother Stacy introductory prayer.
Br. Jones, Sermon—1 Pet. iii. 15. Pitt Morse concluding prayer.

Afternoon Exercises.

Including the ordination of the three brethren before named.

Brother Underwood, introductory prayer
S. R. Smith—sermon, 1 Tim. iv. 16.
Green, Consecrating prayer.

Stacy, delivery of scriptures, and charge.
Jones, right hand of fellowship.
Skeele, concluding prayer.

11. After public worship, resumed business, and

Resolved. That a committee be appointed to digest and report to the next association, an entire history in one book, of the proceedings of this body from its commencement to the present time.

Therefore, appointed brothers Stacy, S. R Smith, and Lisher, the said committee.

12. On receiving a request from brother Edwin Ferris, to withdraw from the connexion of the western association, not abandoning his faith in universal salvation, nor the duties of the ministry, but on account of minor differences of opinion. And whereas, nothing appeared against the moral, or religious deportment of Br. Ferris,—Therefore. *Resolved*. that this association has no power, nor inclination to retain brother Ferris contrary to his wish, or the dictates of his own conscience.

13 Appointed Brs. Underwood, Stacy, and Miles, a committee of discipline for the year ensuing.

14. Voted, that brother Stacy prepare the Minutes for publication, and accompany them with a circular; and that 1,500 copies be printed.

15. Voted, that this association be adjourned to meet in Madison, county of Madison, the first Wednesday and Thursday in June, 1824.

Brother Miles returned thanks, and the council adjourned.

S. R. SMITH and PITT MORSE, } *Clerks.*

N. STACY, *Moderator.*

Societies in connexion, 66
—— represented by delegates, 21
Churches in Fellowship, 12

Names and Residence of Preachers.

PRESENT.

William Underwood, Litchfield.
Nathaniel Stacy, Hamilton,
Stephen R. Smith, Clinton.
Seth Jones, Augusta.
Stephen Miles, do.
Isaac Whitnell, Marcellus.
Pitt Morse, Watertown.
Arthur Field, New-Berlin.
Oliver Ackley, Hamilton.
Job Potter, do.
George B. Lisher, Little Falls.
Samuel A. Skeele, Green.
John S Flagler, Scipio
Amos Reed, Farmerville.
Henry Roberts, Auburn.
Asa Priest, Vermont.
Archelaus Green, Virgil.
Nathaniel Smith, Albany.

CANDIDATES.

Benjamin Hickox, } *Itenerating.*
Ezra S. Goodwin. }

ABSENT.

Cornelius G Person, Ellisburgh.
Amos Crandal, Waterford, Penn,
Salmon Adams.
Thomas Gross, Buffalo.
Liscomb Knapp, Brighton.
Calvin Morton, Murray.
Andrew Vandenburgh, Pompey.
James Foster, do.
Stephen Cook, Hadley.
Lewis Pitts, Danby.
Lewis Beers, do.
Hollis Sampson, Alexander.
Alfred Peck.
Daniel Upson, Danville.
James Gowdy, Western.
Caleb Todd, Chatauque.

Monies received for printing, 88
Do. Paid out, 17
Do. Remaining, 4

CIRCULATING LETTER FOR 1823.

The Western Association of Universalists in annual session in Otsego, county of Otsego, June 4th, and 5th, 1823;—to the several churches, societies and individuals in fellowship, and to *all* of every sect, order and denomination to whom this epistle shall come; wishing grace, mercy and peace from God our Father, and from the Lord Jesus Christ.

Dearly beloved in the Lord,

With renewed sensations of gratitude to God, we present to you the doings of the western association, on the eighteenth session from its first organization. By which you will learn that an increased number of ministering brethren attended:—that four new societies were added to the association;—two brethren, who have recently entered into the labors of the universal husbandman, not through the instrumentality of *theological seminaries*, but under the tuition of him, who *teaches not for doctrines the commandments of men*, but who teaches, and "*speaketh as never man spake*," received letters of fellowship; three brethren received ordination,—and three new branch associations were established within the former limits of this association. The business of the council was conducted with that candor, christian charity and affection which should ever characterize the disciples of our divine Master. Our brethren who were called to the desk, spoke with the demonstration of the spirit, and with power;—while, as if to consummate our felicity on this happy occasion, a numerous auditory consisting of, at least, between two and

three thousand, gave unwearied and devout attention to the word.

Brethren—You feel unspeakably interested in the promulgation of the *truth* which happified your souls, and made them free. What then can fill your mind with more delightful sensations, and raise your soul's with more sincere exercises of gratitude to the benificent author of our religion than to retrospect for a few moments, and compare our infancy in this part of the heritage of our Lord, with the present state of the Universal church?

But a few years have elapsed since the seed of this blessed hope was first sown in these parts through the instrumentality of the preached word. Eighteen years ago this season, the feeble instrument who now has the honor of addressing you first visited this western country. But a solitary society, organized the preceding year, and three ministering brethren, (myself making a third,) exclusive of the city of New-York, were all that could be mustered in this state. Our labors were indefatigable amidst conflicting, and to every being except those who were able to trust in the living God who is the Saviour of all men, discouraging scenes. And though some extremely unpleasant events took place, which shortly afterwards loped off one from our little connexion, still the truth gradually took in the minds of some, and an enlarged field for labourers began to open. In July, that season, we appointed, and held a conference in the town of Burlington, county of Otsego, in which our ministering brethren, and a number of believers from the adjacent towns assembled. And seeing the want of labourers in this part of the vineyard of our Lord, we unanimously agreed to apply to the general convention of New-England for a visiting committee to meet with us the next year, and assist in organizing an association in this region. Our prayer was heard. And the June following, we met in the town of Columbus as an association, for the first time in the state of New-York. A small congregation attended. No consecrated dome opened its gilded doors for our reception;—but the verdurous foliage of the forest constituted our canopy, and the trunks and fragments of fallen trees our seats. There we listened with a rapture never before realized by us, to a dispensation of the word of life. Our eastern brethren* labored, and their labors were not in vain. The spark took the flame began to enkindle, and the truth to triumph. And although her progress has not been attended with that rapidity that characterizes an awakening, founded upon the fermentation of heated passions, yet she walked forth in the majesty of her strength and bore down all opposition. (for every thing has been opposed to her that the ingenuity of the carnal mind could invent,) not by dint of human literature, nor the strong hand of civil authority, but by the energy of *her own power*; till she starts, a giant, putting 'to flight the armies of the aliens." Where then you saw three societies, (for three were all that were represented in the first association,) you now see not only three score and six, for this excludes the numerous societies belonging to the Genesee branch, but you may look farther west, and south, and see in the state of Ohio, societies, churches and associations, and even in Indiana and other states, societies arising in rapid succession!

With this view before us, who, among us, but must feel their hearts glow with those sincere exercises of gratitude to "the Author and finisher of our faith," which shall stimulate to a renewed resolution to persevere, by divine grace, in the heavenly calling? Not only in holding fast the profession of our faith without wavering, but in adhering inflexibly to the life giving precepts of our Redeemer. For in vain, brethren, do we recommend the excellency of our religion to the world, while our daily deportment shows a total indifference to its sacred injunctions. If you wish, then to see the universal spread of the gospel of life show that there is a divine reality in it. Practice that self-denial, that forbearance, that unanimity among yourselves, that charity and love toward enemies and all mankind, which it demands, and you will exhibit to the world that it makes men happy, and they will receive it.

Brethren, in the ministry, while your hands are made strong, and your hearts glad by the increase of your numbers: while the opposers of the doctrine you inculcate recede from an ingenuous contest, enabling you to take the field in triumph; be affectionately admonished ever to recollect from whence your help comes, and whence your victory is obtained. It is not because you are men of more profound erudition, of superior natural endowments, or more scrutinizing discernment; but because God has been pleased to give you an understanding of *his truth*: evincing the divine authenticity of that sound testimony, "the race is not to the swift nor the battle to the strong." Therefore be humble. Let not the enemy get an advantage over you by inflating your vanity, or puffing you up with spiritual pride. Rejoice not over a falling enemy, "but rather rejoice that your names are written in heaven;" and that you discover

* H. Ballou, P. Dean and J. Flagg.

salvation equally sure to all our race.— Study to maintain a meek and quiet spirit.— Treat with becoming tenderness all who oppose you; and by a "patient continuance in well doing," put to silence the tongue of slander.

To those who are wavering, to those who are seeking, and to those who feel essentially opposed to the doctrines we embrace, we would simply observe, in the fear of God: that the great object of our pursuit is TRUTH. We would not embrace error ourselves, nor invite others thereunto. But after a faithful and prayerful investigation, we are fully persuaded of the truth of what we declare: and of its salutary and happy influence upon mankind. We affectionately, then, invite you to a dispassionate examination. If you have no interest in supporting error, and we are well persuaded you can have no genuine interest, why shrink from exposing your sentiments for public investigation? If you are honest seekers after truth, why unwilling to examine all things, "prove all things, that you may "hold fast that which is good? Permit us, dear friends, to exhort you, for the sake of your dearest interest, your best good, to give the sentiments you have espoused, as well as all others presented to you, a close and critical examination, prayerfully comparing them with the divine word. And we firmly believe you will be undeceived, and be enabled to rejoice in the full assurance, that God will "gather together in ONE all things in Christ; both which are in heaven & on earth, even in him."

Finally.—Brethren, sisters, and friends, may God be graciously pleased to direct us all by the spirit of heavenly wisdom, while in this tabernacle and give us, at last, "a seat among them that are sanctified." Amen.

By order,

NATHANIEL STACY.

NOTICE.

Is hereby given, that the General Convention of Universalists of the New-England states and others, will be holden in the village of Clinton, town of Paris, and county of Oneida, N. Y. on the third Wednesday and Thursday in September next.

NOTICE.

The Black River Branch Association to be holden on the second Wednesday and Thursday in October next, will be attended at the meeting-house in Ellisburgh.

From the (Boston) Universalist Magazine.

In the American Baptist Magazine and Missionary Intelligencer, No. 10, new series, Vol. 3, for July, 1822, under the head of "Revival of Religion," there is a letter purporting to be written by Rev. Emory Osgood, dated Henderson, N. Y. Feb. 18, 1822. In this letter the following was found:— "*There was a* PRECIOUS SHOWER. *Some poor deluded Deists and Universalists were made to feel that there was a* HELL, *and without Jesus they must soon sink to rise no more.— But they have found him of whom Moses in the law and the prophets did write.*"

After requesting our readers to notice the *qualities* of what the above writer calls "a precious shower," the following remarks are subjoined.

It is a circumstance which demonstrates the rapid progress of truth, that the opposers of Universalism are very careful to trumpet aloud and emblazen upon their pages, an account of the conversion of every Universalist, who may have been driven to a belief of their unmerciful and unreasonable doctrines. This would not be done, were it a common thing. If these doctrines were true, and the minds of millions had been illuminated with their brilliant and genial influence, the Editors of the Magazine and Intelligencer, could put little else in it, if they were to publish accounts of one half those who were brought out of darkness into marvellous light. What a hue and cry is made! What manifestations of joy! What boastings of victory! if a Universalist renounce his belief, and subscribe to the idea of an endless hell! We will then consider it wonderful, as something new under the sun!

But these were poor deluded Universalists. I now, in seriousness, ask the Editors of this Magazine, why they never attempted publicly to prove that Universalism is a delusion. They know that thousands believe it, and the probability is, that tens of thousands more will; and yet, all that these Editors can do to prevent this alarming increase of error is to cry delusion! delusion! Are they sensible of their awful responsibility? Do they know that the blood of these poor deluded, immortal souls will be found upon the skirts of their garments? Why this inactivity? It will be a poor account for them to render in the great day of judgment, to say that they have cried *delusion! delusion!* Why do they not pretend to shew how a man is deluded in believing that "God will have all men to be saved and come unto the knowledge of the truth?" Why will they not be kind enough to tell

me how I am deluded in believing that "all the nations which God has made shall come and worship before him, and glorify his name?" If this be a delusion, I should wish to know it, for I certainly find it in the bible. When I find it explicitly written in the holy bible, that "all flesh shall see the salvation of God," my respect for its holy Author, will not permit me to hear this called delusion, without calling to have it proved. And now I call upon the Editors of the American Baptist Magazine, to come forward and prove that Universalism is a delusion, and when this is done, (which I believe never can be,) I will give up a system which is entwined around my heart, and avow my belief in the injurious, ungodlike doctrine of interminable misery.

But these poor deluded Universalists were made to feel that there *was a hell*. This is an ungenerous insinuation that Universalists believe there is no hell. This is an old story, that people as superstitious and bigoted as these Editors, told to our grand mothers a great many years ago. Universalists do believe there is a hell, and they see many already in it, tormented day and night by the wofol beast and his image.—The Psalmist David and the prophet Jonah were once in it, and afterwards were delivered from it, and praised God for the same. (See Ps. lxxxvi 12, 13. Jonah ii 1—6.)

If these men who have been converted to a belief in endless torment, had been Universalists, they would have known before that "there was a hell, and without Jesus they must soon sink to rise no more;" and with great respect, however, inform these Editors, that if these people never, until that time, believed in a hell, and that without Jesus they must sink to rise no more, they never were Universalists. They might say that they were, and their ministers might tell them to say so, but for all I should doubt it. People that never saw a bible, nor thought of a Saviour, can be called Universalists to promote the cause of priest-craft, and support a declining system of doctrine; and perhaps it has been a general practice to call those who believe nothing, Universalists, if they are only sufficientiy wicked.

It is hoped that when any more deluded souls are brought to feel that there is a hell, they will be kind enough to inform us whether they feel it in this, or a future state of being.

RICHARDS.

'O Give thanks unto the Lord, for he is *good*: for his mercy endureth forever'.——

Scripture.

THE HERALD OF SALVATION.

SATURDAY, JULY 26, 1823.

TO THE EDITOR OF THE HERALD.

DEAR SIR.

By perusing your Numbers, I perceive your order makes pretensions to preaching the everlasting gospel of Jesus Christ, be so good as to inform me how you came by an apostolic ordination so to do and oblige A ROMAN CATHOLIC.

REPLY.

Before "perusing our Nos." it is presumed our Catholic correspondent must have been apprized of the fact, that not only our order, but all orders of Protestants "make pretensions to preaching the everlasting gospel of Jesus Christ;" tho' it should be acknowledged that "pretensions" frequently vary from truth; and that preachers have denounced unceasing *curses* upon their fellow sinners as a substitute for the gospel of Salvation!

It is also highly probable that our correspondent is already acquainted with at least some, if not all, of the arguments by which Protestants support their pretensions to apostolic authority for preaching the gospel.

We are willing however to investigate this subject, and if it can be shown that no dissenter has a right to preach the gospel, we shall be obliged to join the "Mother Church" and there continue, notwithstanding all her absurilities—contradictions—assumption of power, and oppressive use of such power * For every one must see that such would be the consequence of admitting the Cathohc notion of "apostolic ordination".

The assumption of an exclusive, ecclesiastical authority, is directly calculated to command the veneration of an illiterate, credulous multitude, and has often sanctioned error and delusion—but upon the intelligent mind it imposes no respect for falsehood and crime.

These remarks prepare the way to understand the nature of ordination. Ordination can never add any thing to the communications of the person ordained. If a man, being ordained, should promulgate error; his ordination would not make error, truth.—On the contrary, if a man should inculcate *truth* without having been ordained; it would be as *true* as tho' he had received ordination.

The real authority therefore, to preach the gospel is the knowledge of the *truth* connected with a desire and a capacity to com-

* Our correspondent will pardon the use of these terms, for we pledge ourselves to prove them strictly true.

municate it. The outward ceremony of ordination is simply the public acknowledgement of the reception of the Candidate as a public Teacher. This has been done in all ages of the Church. In these ceremonies, Christians have naturally and properly applied to those who were esteemed among them, and who had laboured for the instruction and edification of their brethren. Inasmuch as this practice has been general among both Papists and Protestants; there seems as much propriety that the latter should consider their ordinations "apostolic" as that the former should so consider theirs.

Ecclesiastics have been fond of assuming "apostolic" or "divine" authority to sanction their diabolical schemes of oppression and violence—in blood crimsoned lines, history informs us in what manner this pretended authority has been excercised.* Every preacher should be esteemed according to the degree of his usefulness and moral integrity.

We wish to make numerous and honorable exceptions, but it is a well known historical fact, that no class of community have been more notorious for rapacious villany than the Clergy—none have possessed more influence—nor greater facilities for the commission of the most abominable crimes!—They seem in some instances to lay claim to an *exclusive*, if not a "divine" right to do mischief! Eternal gratitude to the all-wise Disposer of all things that a barbarous, and a slavish superstition, is rapidly giving place to the heaven-consoling influence of the benign Gospel of peace and good will—that gospel which embraces all mankind as brethren—Jesus as "the head of every man" and God as the "Saviour of all men!"

Our Catholic Correspondent is asked the following questions which seem to grow out of our subject.

1. By what *authority* can any class of men deny others the privilege of communicating gospel truth?

2. By what *authority* do Catholics exercise the barbarous vengeance of the Inquisition against dissenters in the name of that religion which inculcates love to enemies?

3. By what authority do Catholics promulgate the horrible, unmerciful doctrine of endless torture in a sulphureous, flaming hell, under pretence of preaching the *everlasting gospel of peace* and *Salvation*!!!

The above remarks and queries are submitted with that sincerity and good will which the gospel inculcates; an answer from our Correspondent will very much oblige

A UNIVERSALIST.

* The Constitutional Diary at Barcelona, gives a table of victims to the fury of the inquisition, by which it appears, that since the year 1481, not less than 32,382 persons have been burned alive as heretics, 17,690 burned in effigy, and the estates of 291,450 confiscated.—N. Y. Advocate.

"*A good cause requires a good defender.*"

These are the words of the celebrated John Calvin, found in the "Life" of that Author, written by the Rev. Elijah Waterman, Page 289.

It will readily occur to all who have paid any attention to doctrines, that for the last 10 or 15 years, the preaching of the doctrine of election and reprobation has been studiously avoided by such Pastors and Divines as were peculiarly and delicately situated in regard to society and circumstances.

Indeed the subject is scarcely mentioned, except by transient or Missionary Divines, especially since the Presbytery met at Philadelphia in 1821.

Now it may not be improper for an Arminian to ask, what has transpired within a few years to render unnecessary the preaching of a doctrine which from the days of St. Augustine, has been held in the highest estimation as truth—has received in this country, particularly at Saybrook, the legitimate stamp of orthodoxy; and at Philadelphia was ratified as the ecclesiastical law of the land?

Perhaps the question may be answered in the language of St. Paul "they will not endure sound doctrine." But St. Paul declared that "he had kept the faith," and our Arminian brother will say if Paul were a Calvinist—had kept the faith and preached it, there is no propriety in our modern Calvinists denying that faith and ceasing to preach it, even upon the ground of *necessity* with regard to *popularity*.

St. Paul discovered no necessity so great as to deter him from preaching the *truth*; whether they would hear or whether they would forbear. St. Paul was undoubtedly a good preacher—was engaged in a "a good cause," and was an "able defender" of it; and there are at the present day, those who profess to be engaged in the same cause which St. Paul so boldly advocated: and this cause by them is declared to be Calvinism—alias "particular election and reprobation."

Now have they kept the faith, and do they make full proof of their ministry; or to be more plain, do our Presbyterian clergy at the present day, prove themselves, either in public or private, able defenders of that *good cause*, Calvinism? Before this question shall be answered, it may be well to recall to mind what we are daily told both by priest and people (professing to be strict Calvinists,) of John Calvin and his doctrine.

It is roundly asserted in the pulpit, (and I appeal to every day's experience for the

truth of this remark,) "that grace or salvation is offered freely to *all;* and that *all may*, if they *will*, come to the knowledge of the truth and be saved." This, by professed Calvinists is, in times of *awakenings* and other auspicious periods, said to be the belief and doctrine of John Calvin—he shall answer for himself.

"For I stop not to notice those *fanatics* who pretend that grace is offered *equally* and promiscuously to all."—Calvin's Institutes. Vol. 1st page 277.

A brotherly compliment to our Methodist "fanatics.")

Again. "And therefore the obstinate are not converted, *because* God exerts not that mightier grace of which he is not destitute, if he chose to display it—this will amply suffice for persons of *piety* and *modesty*."—Inst. Vol. 2, page 443.

(What think you brother Arminian?)

Again. "Let all the sons of Adam, come forward—let them all contend and dispute with their Creator, because by his eternal providence they were *previously* to *their birth* adjudged to endless misery.—Let them therefore not accuse God of injustice, if his eternal decree has destined them to death."—Inst. Vol. 2, page 445.

Again. "I inquire, how it came to pass that the fall of Adam independent of any remedy, should involve so many nations with their *infant children* in eternal death, but because such was the will of God? It is an awful decree I confess." (And so do I, if it were true)—Inst. Vol. 2, page 450.

Again. "It is not probable, however, that man procured his own destruction by the *mere permission, and without any appointment* of God"!!!

Last, tho' not least, speaking of the objections which are raised to the doctrine of predestination, he says, "For there are many *swine* who bespatter the doctrine of predestination with their impure blasphemies."—Inst. Vol. 2, page 451.

(Can our blasphemous Methodists ever be forgiven?)

Such is the language—such the sentiment, and such the doctrine of the great, the pious, the "faithful," unrelenting persecutor of the *predestinated reprobate*, Michael Servetus. For he (Calvin) says of Servetus "this is he of whom that *faithful* minister of Christ, Bucer of sacred memory—who (Bucer) was endowed with a *mild, forbearing disposition*, declared in the pulpit, that he (Servetus) ought to have his bowels taken out and scattered."—And Calvin adds,—"nor do I at all dissemble that by my *advice* and *influence* he (Servetus) was by the civil power committed to prison."!!!—Calvin's Theological Tracts, page 511.

The question now recurs—Is the doctrine of Calvin, viz. "particular election and reprobation," a bible doctrine and a good cause?—If so, where are its defenders?

It is well known to all who dare think and learn for themselves, that "Calvin's Institutes of the Christian religion," are to the Calvinistic student in divinity, what Blackstone is to the student at law, or Bell's Anatomy to the Medical student—or what the "Confession of Faith" of 1821 is, or at least was designed to be, to all the Presbyterian Churches in the United States.—Every Licentiate therefore, on his induction into the ministry, either tacitly or impliedly acknowledges, as his faith and belief the doctrine of John Calvin and virtually pledges himself to preach it to the people of his charge, regardless of *situation circumstances* and *consequences*.

From a perusal of the above extracts, the honest reader, who prefers truth to error—reason to mystery—the light of revelation to *dark sayings* creeds and Catechisms—and common sense to confessions of faith, is imperceptibly led to the enquiry—why do ministers, professing to be Calvinists deny in the pulpit what they admit in private to be true? And why are young converts (or candidates for church fellowship) repeatedly told by Calvinistic Priests and their elders, that it is immaterial whether they believe in the doctrine of election or not.—And why is the confession of faith of 1821 rejected with disgust by those who have once (and long before it has been seen) solemnly covenanted together under the rules and regulations which it prescribes?.

Is the reason to be found in its being a convertible faith, like some words in the English language; to be believed or denied as circumstances require?—And was it published to the christian world upon trial—if well received, true—if not false? Difficult indeed must it be to find a "good defender" to such a cause.

In conclusion; it is sincerely to be hoped that the few hints which have here been suggested by way of contrasting Calvins doctrine with that mutilated modified system which passes for Calvinism at the present day, may lead some unshackled minds to a more thorough perusal and consequent knowledge of it, which, to be rejected, needs only to be understood. ROLLA.

"HE THAT HATH AN EAR, LET HIM HEAR"

WHAT THE HEATHEN SAY UNTO THE MISSIONARIES.

From the Unitarian Miscellany.

BRAMUNICAL ARGUMENTS

AGAINST THE TRINITY.

A promise was given in our last number, at the conclusion of the article headed *Bramuns and Missionaries*, that a particular account should be presented to our readers of the arguments alleged in the Bramunical Magazine against the doctrine of the Trinity. It cannot but be interesting to observe how the learned natives of India reason upon a doctrine which has been so much agitated among Christians; and how far their objections to it coincide with those which have been urged by Unitarians. The controversy is novel in its complexion, and of singular importance from the inferences which may be drawn from it, and the consequences by which it may be followed. It will give us some idea of the minds and attainments of one *cast*, at least, of a people with whom the eastern missionaries have to do, and may lead us to form some conjectures with regard to the reception of a religion so incumbered with mystery as that is, which those gentlemen inculcate. It may also, in connexion with other existing circumstances, justify us in arguing success to those views, which we regard as true Christianity.

In the second number of the Bramunical Magazine, a writer proposed five questions, or difficulties, on the subject of the Trinity, with a request that they might be answered. They are as follows. Referring to the missionaries, he says,

"They call Jesus Christ the Son of God, and the very God. How can the Son be the very Father.

"They sometimes call Jesus Christ the Son of Man, and yet say no man was his father.

"They say that God is one, and yet say that the Father is God, the Son is God, and the Holy Ghost is God.

"They say that God must be worshipped in Spirit, and yet they worship Jesus Christ as very God, although he is possessed of a material body.

"They say that the Son is of the same essence and existence as the Father, and they also say that the Son is equal to the Father. But how can equality subsist except between objects possessed of different essences and existences?"

These difficulties were answered in a partial manner, and in the English language alone in the Friend of India, a periodical work conducted by the missionaries. The native who proposed them, after expressing his disappointment at not being favored with an answer both in the English and Bengalee languages, "as the controversy in question," he says, "is intended by both parties chiefly for the benefit of the Hindoo community, and secondarily for the use of Europeans," proceeds with his reply, in the third number of the Bramunical Magazine.

To be continued.

POETRY.

From Blackwood's Magazine.

THERE IS A TONGUE IN EVERY LEAF.

There is a tongue in every leaf!
A voice in every rill!
A voice that speaketh every where,
In flood and fire, through earth and air;
A tongue that's never still.

'Tis the Great *Spirit*, wide diffused
Through every thing we see,
That with our spirits communeth
Of things mysterious—Life and Death,
Time and Eternity!

I see Him in the blazing sun,
And in the thunder cloud
I hear Him in the mighty roar
That rusheth through the forest hoar
When winds are piping loud.

I see Him, hear Him, every where,
In all things—darkness, light,
*S*ilence, and sound; but most of all,
When slumber's dusky curtains fall,
At the dead hour of night.

I feel him in the silent dews,
By grateful earth betray'd;
I feel Him in the gentle showers,
The soft south wind, the breath of flowers,
The sunshine and the shade.

And yet (ungrateful that I am!)
Iv'e turn'd in sullen mood
From all these things, whereof He said,
When the great whole was finished,
That they were "very good."

My sadness on the liveliest things
Fell like unwholesome dew—
The darkness that encompass'd me,
The gloom I felt so palpably,
Mine own dark spirit threw.

Yet He was patient—slow to wrath,
Though every day provoked
By selfish, pining discontent,
Acceptance cold or negligent,
And promises revoked.

And still the same rich feast was spread
For my insensate heart—
Not always so—I woke again,
To join Creation's rapturous strain,
"O Lord, how good Thou art!

The clouds drew up, the shadows fled,
The glorious sun broke out,
And love, and hope, and gratitude,
Dispell'd that miserable mood
Of darkness and of doubt.

MARRIED.

In this town, on the 24th inst. by the Rev. Pitt Morse, Mr Lewis G. Hoffman, Editor of the Black Rock Beacon, to Miss Caroline Jewett, daughter of Mr. Abraham Jewett.

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